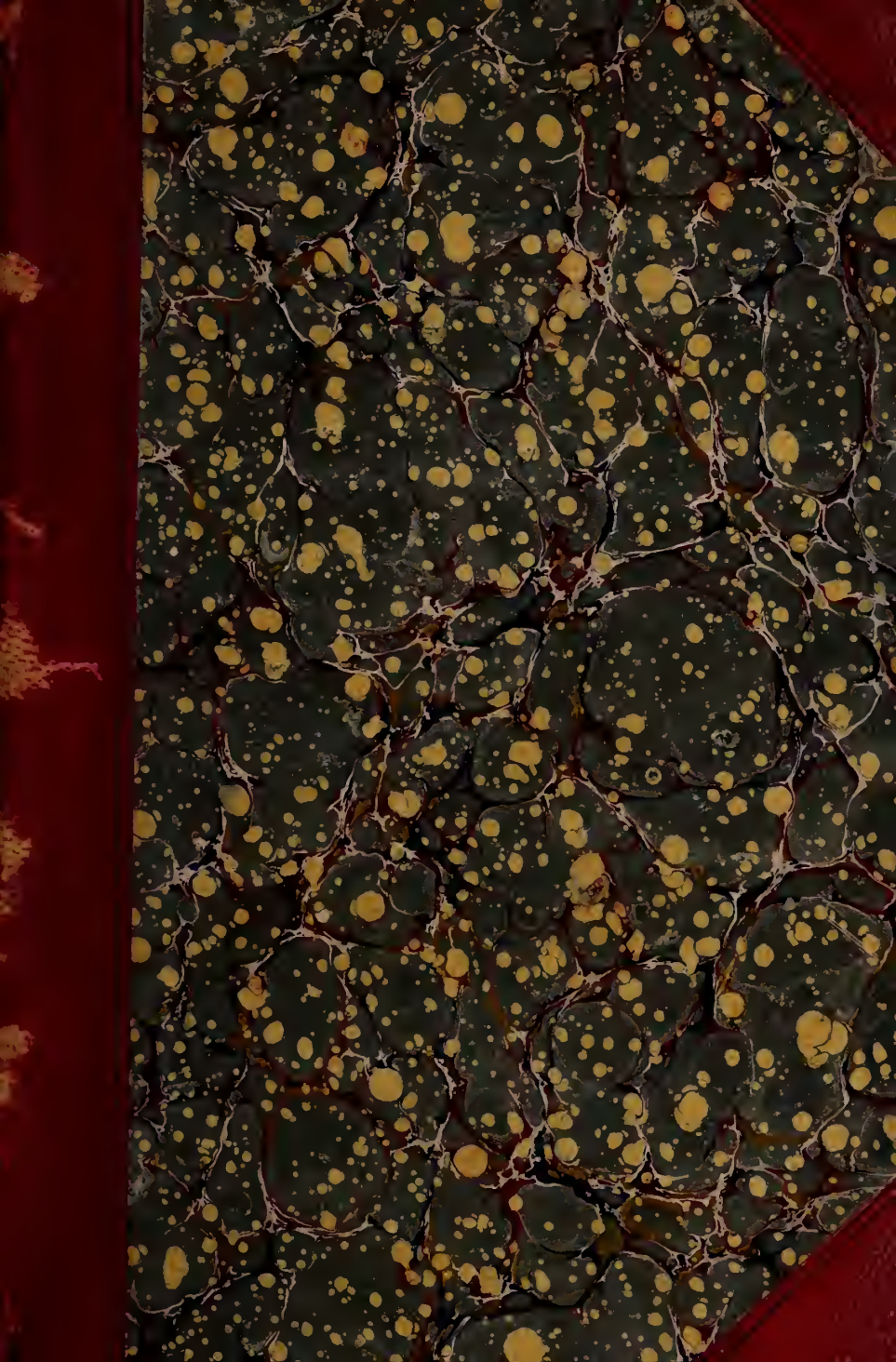

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WOMAN'S WORK

FOR

WOMAN.

VOLUME VIII.

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Woman's Work for Woman.

Vol. VIII. AUGUST, 1878. No. 8.

Abroad.

SOUTH AMERICA.

Nowhere does the application of the principle, "Knowledge is power," hold with more binding force than in the great work of missions Here, as in all other departments of labor, we must know what we have to do, before we can do it. We must understand what we want, before we can pray for it; and it is not too much to affirm that the more intelligently we pray and labor, the greater will be our success. Increased intelligence is one of the reflex blessings that has come to American woman, in consequence of her efforts to save heathen women. She has learned to distinguish between Mohammedanism, Buddhism, Brahminism, and other false forms of religion, and is giving a more intelligent sympathy to, as well as more intelligent prayer for, those who, in each field, are contending with its peculiar phase of heathenism. The time has not yet come when the most careful student can claim to have

learned all that we need to know in order that we may pray and labor most effectually. Month by month, as our missionary meetings return, we are driven to our Bibles, to our maps, to histories, and biographies, and magazines, that we may learn something more of the field which is brought before us. As the astronomer sweeps his telescope across the sky, noting his observations, calculating with mathematical certainty eclipses and transits, and the revolution of the planets, so must we place ourselves where, looking out into the moral darkness, through a lens which faith makes powerful, we may see how, under every sky, remote and near, are the signs of that millennial day, when "Gentiles shall come to Thy light, and kings to the brightness of Thy rising." With the hope that the readers of *Woman's Work for Woman* may find the present number useful to them, as a lesson paper, do we turn the glass toward South America, to discover, first,

What are our relations to that country?

It is sometimes argued that we go too far from our own shores to rescue the heathen. "Charity begins at home." One glance at the map of the Western Hemisphere shows us that the country toward which the heart of Presbyterian Missions turns, in August, is not only our near neighbor, but stands related to us, as one member of a family is related to another member, having the same lineage, bearing the same name. Give the questionable precept already quoted a generous construction, and we cannot fail to take in that country which is washed on both sides by the same oceans which bound our shores, east and west. "Americans for Americans," may well become the missionary watchword for August, as we keep our glass turned steadily toward the south, and see, secondly,

What false form of religion do we contend with in South America?

Its curse is Romanism, which was brought to its shores by those who came in the track of the great discoverer, claiming for themselves a country, bringing with them from Spain and Portugal a religion, the fruits of which have been ignorance, superstition, degradation. How different their inheritance from that which our forefathers brought to our more northern shores! All the differ-

ence that there is between light and darkness, between freedom of conscience and bondage to tyranny and oppression; all the difference that there is between a blessing and a curse. It has been said that, "left to itself, Romanism collapses and dies;" and we are pointed to South America as furnishing the best illustration of the truth of the assertion. It is undoubtedly true that Romanism thrives best where it allies itself to elements of culture and development, which are the results of Protestant civilization. There is no doubt that in both South America and in Mexico, where the religion of Rome was earliest brought to this continent, where its roots struck deepest, and seemed to give surest promise of perpetual vigor, there has been, during the last half century, a waning power. The vitality of the tree which promised to overshadow these lands is gone. The religion has become one in name only. Worse than this, it has allied itself with vice, and then seeks to cover the wrong with its own mantle. There can hardly be a more striking picture drawn than is given by one of our own missionaries, when he writes (and what is true of Brazil is measurably true of all the country): "To my mind the most astonishing feature of the religious condition of Brazil is its almost total lack of all religion. Not only has religion degenerated from being a thing of conviction to a mere habit, but it has become a habit to pay no attention to its outward forms. The number of church-goers is very small; confession is falling into disuse; priests are dissolute, and, not unfrequently, scoffers. A pure and universal indifference seems to reign. It is said that no people can be without a religion; if so, few nations can be much more destitute than Brazil." This picture from real life goes far to prove the truth of the assertion, that "Romanism, left to itself, collapses and dies;" but so long as the root remains there is danger that it will send up fresh shoots. The tree must be torn down; its roots must be torn up. It must be trampled upon, and crushed; and the power to do this is in the hand, the foot, the heart of Protestant America. And this brings us to inquire, in the third place,

What agencies are we employing to accomplish this uprooting?

Turning to the history of missions, as carried on in this country

by the Presbyterian Board of Foreign Missions, we find that, in 1853, an attempt was made to establish a mission at Buenos Ayres, among the French. This was abandoned in 1859. The next effort to reach the inhabitants of South America with the gospel was in New Granada, which was afterwards merged into the

UNITED STATES OF COLOMBIA.

The station selected for the beginning of the work was *Bogotà*. This city, the capital of the country, was occupied as a mission station in 1866. Our present force at this point consists of Rev. Willis Weaver and his wife, and Miss Kate McFarren. Three missionaries to uproot the ignorance and superstition of 45,000 Papists! A discouraging outlook, indeed, if the work were carried on by human instrumentality alone. Not discouraging, when we remember how God energizes and blesses the feeblest efforts put forth for Him, so that "a little one shall become a thousand, and a small one a strong nation." Mrs. Weaver and Miss McFarren are both claimed by the Mahoning (Ohio) Presbyterial Society.

The girls' day and boarding-school has remained during the last year under the supervision of Mrs. Weaver. Twenty more pupils were enrolled than in the previous year. The principal has sought to raise the standard of the school, to secure thorough system in its management, and to have the scholars attend regularly the church and the Sabbath-school on the Lord's day. Mrs. Weaver says, "At the beginning of the year only one of my class was a church member, and not one of the pupils in the day-school was; but, in July, two of the oldest girls united with the church, and three months later, another large girl, also two ladies, members of my class; so that now, six of the class are church members, and we hope two more will be before long." How ought we to not only rejoice with Mrs. Weaver and Miss McFarren, that the continual sowing of God's Word has "finally yielded fruit," but pray with them that the future may yield a richer harvest. Let us pray also that more laborers may enter this great field, that the upspringing seed, which has been sown broadcast, may be watched, and its fruit gathered.

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Caracas
VENEZUELA
Paramaribo
Cayenne
GUIANA
Honda
Bogota
U. S. OF
COLOMBIA
Quito
ECUADOR
River Amazon
R. Tapajos
R. Madeira
PERU
Lima
BRAZIL
Cochoeira
Bahia
BOLIVIA
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Caldas
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Parana
URUGUAY
Monte Video
Buenos Ayres
Rio de la Plata
PATAGONIA
PACIFIC OCEAN
ATLANTIC OCEAN
SOUTH AMERICA

BRAZIL.

This vast empire, with its population of more than 11,000,000, scattered over the same amount of territory as that occupied by the United States, though so near a neighbor, is a comparative stranger to us. The notable visit of Dom Pedro to our land, and the interesting exhibit of Brazil in our Centennial Exhibition, has awakened a desire to know more of a people whose emperor ranks as one of the most enlightened monarchs of his time; "half a century in advance of his people, and doing all in his power to introduce a better industry, and all improvements in the arts from Europe and the United States."

The Presbyterian Board of Foreign Missions entered this empire at *Rio Janeiro*, in 1859. The first missionary at this station was Rev. A. G. Simonton, who was joined, in 1860, by Rev. A. L. Blackford and his wife, and in 1861, by Rev. F. J. C. Schneider. A church was organized in Rio Janeiro, in 1862, when two persons were received on profession of their faith. The numbers have steadily increased, until more than two hundred are now enrolled as church members. Our present force at this station consists of Rev. J. T. Houston, Rev. D. M. Hazlett, and their wives, one colporteur and one teacher. Mrs. Houston and Mrs. Hazlett are sustained by the contributions and prayers of earnest workers in Pennsylvania.

The second station regularly occupied by the Board, in 1863, was *Sao Paulo*. This city lies two hundred miles southwest of Rio Janeiro, is the capital of a province of the same name, and is the seat of one of the leading law-schools in the empire. It is an important centre of operations, and furnishes an encouraging illustration of the success attending woman's work for woman. A strong force occupies this station: Rev. Messrs. Geo. W. Chamberlain, J. Beatty Howell, and their wives, A. B. Trajano (a native of the country), Miss Mary Chamberlain, Miss Ella Kuhl, and Miss Phœbe R. Thomas. The last lady named went out at her own charges, and supports herself from her private resources; but she presses forward in the great conquest under the banner of the Woman's Foreign Missionary Society, as do the other

ladies associated with her at this encouraging post. One of the aggressive steps taken during the last year is the opening of a boarding-school for girls, based somewhat upon the plan of the Mount Holyoke Seminary. In behalf of this enterprise Miss Kuhl writes: "We have resolved to cast ourselves on the strong arm of the Lord, and go forward. Never in my mission life have I felt so much the need of your earnest prayers. Pray that in this new, untried, and most difficult path, the presence of the Lord may go before us. Our school is to be openly an evangelical school, and, in a measure, to be conducted on the Mount Holyoke system. In this land of slavery, where people have not learned to honor labor, it may not be popular for years. Then, too, the mothers of the land are the strongest opposers to the gospel; will they not hesitate to place their daughters under our care? Undoubtedly they will, even if the school is a success; all manner of evil will be said against it; every effort will be made to break it up. Will you say to us, 'Do not be discouraged; we will hold up your hands'? The Brazilians admire *pluck*. If they find that we will go on, in spite of every effort they make to injure us, they will be our warmest friends and most liberal patrons. We feel that this is especially *woman's work for woman*. It is the first effort made to work exclusively for the women of this land. Are the noble Christian sisters of the great Republic—the land of gospel liberty—ready to pour out their consecrated treasure for this new work? Will many faithful hearts in bright Christian homes pray that the Lord will open the way for an effectual work among the women of this land?"

Let us send an answer back which shall encourage the hearts of these brave workers at Sao Paulo. By the swift way of heaven and the mercy seat let us send it; for, may it not come to pass that, "while they are yet speaking, I will hear"?

The third station occupied by our Board was *Brotas*. A church was organized in this village, in 1865. When Mr. Lenington took charge of this mission, in 1868, he found a membership of over seventy members. The church has more than doubled its membership in the last ten years; but owing to the small number of missionaries on the field, and necessary changes which have been

made, in order to make the most of men and means, this station is now left in the care of four native teachers and one colporteur, Mr. Howell visiting the church from time to time.

Rio Claro has been more or less prominently associated with the Woman's Foreign Missionary Society since 1873, when Miss Dascomb opened a school. She was afterward joined by Miss Ella Kuhl. Miss Dascomb has been obliged to return to this country, and Miss Kuhl having been transferred to Sao Paulo, the school, which numbers about one hundred pupils, is placed in charge of Mrs. John F. Da Gama and her daughter, Miss Eva Da Gama. Mr. Da Gama ministers to the church of fifty-seven members, at Rio Claro, and has the charge of various out-stations. Mrs. Da Gama has the special sympathy and prayers of our auxiliary society in Dayton, Ohio. There are other stations in Brazil:—*Bahia*, *Campos*, *Lorena*, *Sorocaba*, and *Caldas;* but woman's work, as such, is confined to the places which have passed under review.

What are our encouragements in laboring for woman in Brazil?

Among other reforms which the emperor (who has now returned to his country) is seeking to bring about is that of a liberal education for woman. Popular education in Brazil exists rather as a desire than a fact. Its importance has not yet taken hold of the public mind. Schools are confined mostly to large cities. Where public schools are organized they are free; but their advantages are limited, and they suffer for want of competent teachers. With exceptional cases, woman has not been elevated to cultivated companionship with man. She is content to acquire one or two accomplishments, such as French and music, excelling in the latter; so that it is not uncommon to meet with fine pianists and singers. The Brazilian woman is susceptible of a high degree of culture, but, as a rule, the girls are removed from school at twelve years of age, just as they are prepared to take advanced studies. There are exceptions to this rule, some parents giving to their daughters every available advantage at home and abroad. There are Brazilian ladies who would be recognized in the best society anywhere as women of culture and intelligence; but they bitterly feel and deeply regret the generally limited, imprisoned condition of their sex.

Books form no part of a woman's daily life. She knows little of the history of her own country, and almost nothing of that of others. Even where women have received the ordinary advantages of education, their inherited notions as to what is proper and becoming in woman are such as to make the daily life one of repression and constraint. She cannot go out of her home, unless under certain conditions, without awakening scandal. She spends day after day within the four walls of her home, scarcely showing herself at the door or window, for she is always *en deshabille*, unless expecting company. Ignorant, idle, nothing around or above to draw out her woman's better self, is it strange that Mrs. Agassiz writes: "Among my own sex I have never seen such sad, sad lives; lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant"? This is a traveller's testimony to woman's condition in Brazil. Turn now to Miss Kuhl's letter, in which she, as a missionary, defines woman's power in that country: "The gospel cannot make substantial progress in Brazil until the women are more effectually reached. They are the ones who fill the Romish churches, attend confession, not only for themselves, but for their fathers and brothers. They support the Catholic religion, oppose the preaching of the gospel, and take their children from the mission schools." Shall we not consider prayerfully woman's responsibility for woman's temporal and spiritual good in Brazil?

CHILI

This mission is young, but gives promise of great and speedy results. Its stations are *Valparaiso*, where Rev. Dr. Trumbull and Rev. A. M. Merwin and their wives are stationed; *Santiago*, occupied by Rev. S. J. Christen and wife; *San Felipe*, occupied by Rev. R. McLean and wife; and *Talca*, where Rev. S. W. Curtiss and wife are laboring. Intelligent travellers tell us that Chili is the most advanced of all South American Republics.

We have seen in this rapid review a whole country opened to the gospel. The only human obstacle to its evangelization is the want of men and means. Protestant America has the gospel, the means, the men, and the women. Shall Papal America be rescued for Christ?

At Home.

THE COST OF A NECKTIE.

A YEAR ago, Mrs. John C. Green lifted the debt which rested upon our Foreign Mission Board, and thereby sent a thrill of grateful gladness around the world. Wherever our missionaries in their distant homes heard of this act, they gathered up new courage, and began afresh in their labors, strong in the knowledge that the debt was gone, and in the hope that a like sound would never come to them from the home-land again. In this confidence, and with this impetus, they worked with renewed energy and success, finding unexpected paths opening to them, and obstacles melting away before the ardor and vigor of their touch. Everywhere events seemed to invite them onward in their efforts, until there appeared scarcely a limit to the possibilities of advance. The gospel indeed had its battle to fight with the sinfulness and weakness of human nature, just the same as ever, after it came into actual contact with the heathen heart; but there seemed little to prevent its coming into such contact, and having its own hope of victory. More than ever before, in this last year, have the results of the labors of missionaries in times past become manifest, in the taking up of aggressive work for Christ by native Christians. The seed sown in tears has borne its fruit to the husbandman, even while he gazed doubtfully upon it, fearing that it would never more be seen.

At the foreign mission meetings, held in connection with the late General Assembly at Pittsburgh, eight missionaries, from India, China, Japan, Siam, Persia, Syria, and the North American Indians, told, one after another, of the glorious prospects of work for Christ in heathen lands just now; of the signs of the times everywhere pointing clearly to the coming of Christ's kingdom, not, indeed, certainly in one year, or in ten years, but nevertheless to its *coming* apace—the vision of it, year by year, growing brighter and more sure and more glorious to the eye of faith, and to the heart open to understand anything of what God is doing among the

nations of the earth. Can we wonder at or blame these servants of the Lord, if their souls are full of great hope and courage, as they thus read the future of their work?

But, while all this view is so inspiring and so blessed, the Church at home lags behind. The "only discouragement," say the missionaries, is what comes from this source. Not in actual words does the Church say to those whom it has sent forth, "Stop; hold back; you are going too fast, you and the blessed Master; we cannot keep pace with your progress; we are not ready yet for the 'kingdoms of this world to become the kingdoms of our Lord and of His Christ;' it costs too much." No, Christians do not thus speak with their lips, but nevertheless they say just this in loud, emphatic tones by their actions; and the missionaries pause, and listen, and wonder, and tell us again, thinking we do not comprehend the marvels of gospel power which they are seeing, and how the toils of many years are being rewarded. And still scarcely any other voice from the great consecrated Church of God goes forth to them, but that of retrenchment and reduction of supplies; and then their hands droop, and their feet falter, and their eyes grow dim, and their faith almost fails them, as they sadly set the limits to their work for the Lord Jesus which His followers at home prescribe to them.

All these thoughts so pressed upon the hearts of the women who came up to that General Assembly meeting in the interests of foreign missions, that they were constrained to look earnestly at the situation, and see if God had by any means put it into their power to send over to our workers in heathen lands any words of cheer and hope for the coming year, which should yet not be *only words*. If they could find that God had such words for them to speak, they were ready to say them. And the consequence was that those there representing the various women's societies agreed, by a rising vote, which brought every woman in that large church to her feet, to try to bring 200,000 women of the Presbyterian Church to do before May, 1879, what *one* woman did in 1877, viz.: increase the receipts of the Foreign Board, over those of last year, by $50,000, and thus enable the work to go on.

In entering upon this effort, which we trust every woman who reads this will heartily make her own, as a sacred personal duty and privilege, let us not look at boards, or societies, or special work so much, but at the great object to be gained, the burden to be lifted from the hearts of our missionaries, and the advance to be made against the enemy's territory, which will be rendered possible by this action of ours. Could our soldiers have asked for *anything* in the dark days of the war, which we had in our power to give them, and be denied? And shall our volunteers, away over there at the front of the Lord's hosts, tell us of their need in vain?

This can be done without heavy pressure on any one or two, or half a dozen. If every woman in our reunited church but gave the cost of a necktie, the foreign missionary work could make the glorious advance in this year which its Lord would have it make, and no human mind can tell, in the present condition of the world, how far the gospel might be brought towards its final triumph. Think of it, THE COST OF A NECKTIE! Is that much to ask from every woman, redeemed from her lost estate to the liberty of Christ's own child, whereby she becomes an "heir of God"? Is it too great a sum to ask from each in addition to what is already pledged, in order that a message of gladness may go across ocean and continent, to those who are so eagerly listening for some word telling them to go on, not back, in their labors?

When your days of earthly service for the Lord Jesus are over, as they will be soon; when you are called to render an account of your stewardship, as you will be soon; when the Bridegroom comes to meet you, as He will do soon,—will the cost of a necktie seem too much or too little, think you, to have given to your Lord in self-denial and in loving faith?

CAUSE AND EFFECT.

"OUR Society here is very flourishing, we think, for the hard times. We send you more than we sent last year. Our monthly prayer-meeting, held in connection with our weekly woman's meeting, is always well attended and interesting. It often numbers twenty-five, sometimes over thirty."

DEATH OF A VICE-PRESIDENT.

This Society mourns the loss of its senior vice-president, Mrs. M. A. Lapsley, of New Albany, Ind., who has passed from earth to her reward in heaven.

Her intelligent interest in the special work of this Society was manifested at an early period in its history, and her generous gifts were gladly made to its treasury year after year. She followed its growth with prayerful love, and testified her devotion to the Saviour it proclaims to the perishing by bequeathing the sum of $5000 to carry on the work.

We point others to the record of her life rich in good works, and beautiful in the consecration of time, influence, and wealth to her beloved Master, as one that every woman should and may emulate in the spirit which controlled it, and produced the abundant fruits which will long remain a fresh and fragrant memory in many loving hearts.

HELP THOSE BOYS.

In the very painful business of cutting down the expenses of mission work on all fields, which has been going on at the Mission Rooms in New York, the request for much-needed buildings at several stations has of necessity been denied or deferred. To be sure, the worship at some of these places must still be held in a stable or a hut, and some of our beloved missionaries must live in abodes which we, with our ideas and habits of life, would scarcely think fit for our horses, but nevertheless it is necessary to refuse the request for more suitable and comfortable homes and houses of worship, because of the low state of the treasury. In a very few cases, however, the need is so great, and the harm to the work resulting from the want of buildings is so evident, that it has seemed a matter of necessity to sanction the effort to obtain the sum required to erect them.

One of these cases is that of the building for the Boys' Seminary at Oroomiah, Persia. Concerning this a missionary at that station writes: "We wish to put up, or buy, or alter a house suitable for a class of twenty-five boys, and for the missionary superintendent to live in. There will be nothing fine about the house. It will be built of mud or sun-dried bricks, plastered inside." After mentioning the extent to which the boys help themselves in furnishing, &c., the letter goes on: "When our boys walk from three to ten days, passing through bands of Koords, and in two instances having everything they had taken from them—when boys show such a desire to learn that they are thus willing to peril life itself, then we feel that we ought to help them. We have moved our

seminary quarters so many times—have been so troubled trying to find quarters for such a class—have necessarily injured the furniture so much in moving, that we want now to make one more move and then rest for a few years at least."

Need any word be added to this appeal for the boys, who are soon to become preachers of the gospel of Jesus Christ to their own country people? The sum of $5000 is asked for by the mission, and sanctioned by the Board, for this building in Oroomiah. The Woman's Board of the Northwest have agreed to unite with us in raising this amount. Contributions for this object may be sent to Mrs. Fishburn, Treasurer of the Woman's Foreign Missionary Society.

MRS. WRIGHT, who is laboring among the Indians in Western New York, writes: "I should like one or two boxes of clothing, second-hand garments, suitable for all ages, both men and women, and children. I want them for the poor, and the old, and the sick; I could use almost any garment profitably." Such boxes may be sent to Mrs. Asher Wright, Versailles, Cattaraugus Co., N. Y., and reported to the Treasurer, 1334 Chestnut St., Philadelphia.

THE Woman's Foreign Missionary Society of the Presbytery of Erie held its annual meeting at Warren, Pa., April 24th. There are thirty auxiliaries in this Presbytery; amount raised for the year $1340. Encouraging reports of the work were given from these auxiliaries, and papers on various branches of mission work were read. The Young People's Society contributes to the school for girls at Sao Paulo, Brazil.

THE semi-annual meeting of the Woman's Foreign Missionary Society will be held in Harrisburg on the 23d and 24th of October, in Pine St. Church, at 9.30 A. M. A cordial invitation is extended to Presbyterial and local societies to be represented by delegates. Efforts will be made to secure reduction of rates on the different railroads, of which due notice will be given. It is earnestly desired that there shall be a large attendance at this meeting, that a wide-spread enthusiasm and interest in the cause of missions may be aroused.

A. M. WALLACE.

A NEW edition of the Missionary Atlas has been issued, and can be had for ten cents per copy, on application to the Editor.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Allentown, Pa., Lehigh Pres.
Plum Creek, Pa., Blairsville Pres.
Shoemaker's, Pa., Lehigh Pres.

BANDS.

Braddock, Pa.
Columbus, O., Westminster Ch., Pearl Seekers.
McConnellsburgh, Pa., Coral Workers.
Youngstown, O., 1st Ch., Cheerful Workers.

NEW LIFE MEMBERS.

Beatty, W. T., D.D.
Chichester, Mrs. J. W
Cowan, Mrs. Rebecca
Hitchcock, Miss Callie
Johnston, Mrs. Sarah E.
Kerr, Mrs. J. G.
McKinney, Mrs. J. L.
Moore, Miss Harriet La Fetra
Newell, Mrs. William W., Jr.
Northway, Miss Lovina
Northway, Mrs. F. A.
Young, Miss Jessie N.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from June 1, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Logan Aux., for Gen. Fund, . . . $12 00

BLAIRSVILLE.—Beulah Aux., for Miss'y, Kolapoor, $60; Blairsville, Children's Bd., for Miss'y, Hangchow, $36 45; Johnstown Aux., $10, Miss Johnson, $5, S. S. Class, $2 ($17), for fam. suf., China, . . . 113 45

BOSTON.—Newburyport Aux., for Mrs. Asher Wright's work, Seneca Mission, . 25 00

CINCINNATI.—Lane Sem. Aux., for L. M., . . 25 00

CLARION.—Clarion Aux., for San Paulo sch. and 2 L. Ms., $50; Pisgah Aux., for B. R., Chefoo, and 2 L. Ms., $50, 100 00

CLEVELAND.—Akron Aux., $9; Ashtabula, $9; Brecksville, $5; Cleveland, South Ch., $14 07; Euclid St. Ch., $35; 2d Ch., $24 50; Hudson, $6; Kingsville, $13; Parma, $6 75; Willoughby, $8 38; Mrs. Shaw, $2 ($132 70), for Miss'y, Yokohama; N. Springfield Aux., for Missionaries' children, $5; Cleveland, Mem. Ch., for Nat. Tea., Furrukhabad, $25; 2d Ch., Conquerors, for sch'p, Hangchow, $50, . $212 70

COLUMBUS.—Circleville, Pearl Seekers, for sch'p, Shanghai, $40, Pearl Seekers and Buds of Promise, for Missionaries' children, $27 52 ($67 52); Columbus, 1st Ch. Aux., for Miss'y, Syria, $50, for Missionaries' children, $50 ($100), . . 167 52

ELIZABETH.—1st Ch., Mary Morrison Bd., for sch'p, Bangkok, $30; 3d Ch., Willing Workers, for sch'p, Yokohama, $30, . . 60 00

ERIE.—Titusville Aux., for fam. suf., China, $100; Mrs. E. O. Emerson, for San Paulo sch. and L. M., $25, 125 00

KITTANNING.—Concord Aux., for Miss'y, Brazil, $36; Kittanning, R. and Jennie Ewing's mite box, $1 05, . 37 05

LACKAWANNA.—Athens Aux., for sch'p, Sidon, $25; Pittstown, Parko Bd., for 2 sch'ps, Gaboon, $42 42; Troy, S. S., sch'ps Kolapoor and Ningpo, $15, . $82 42

MONMOUTH. — Bricksburg Aux., $10, S. S., $31 51, for sch'p, Beirut, . . . 41 51

MORRIS & ORANGE.—Orange, Central Ch., Miss Morso's S. S. class, $15; Rockaway, Little Acorns, for sch'p, Futtehgurh, $30, . . 45 00

NEWARK.—Newark, 1st Ch. Aux., for 3 vill. schs., Syria, $158 50, Young Ladies' Bd., for 2 sch'ps, Sidon (in part), $88 63 ($247 13); 3d Ch. Aux., for Miss'y, Canton, $77 12; Roseville Aux., for Miss'y, Sidon, $29 45; Bloomfield, 1st Ch. Aux., for Miss'y, Canton, $104 50, for sch'p boarding sch. (in part), $12 50 ($117), . . 470 70

NEW BRUNSWICK.—Hamilton Square Aux., $26; Kingston Aux., $13 61, S. S., $12 89 ($26 50), for sch'p, Benita, 52 50

NEWCASTLE.—Delaware City, 1st Ch. Aux., . . . 20 62

NEWTON. — Blairstown, Blair Hall Miss. Bd., for Siam and L. M., $33; Greenwich Aux., for sch., Saharanpur, $50, . 83 00

NORTH RIVER.—Poughkeepsie Aux., for sch., Jeditha, Syria, ... 123 75

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, for 2 B. Rs., India, $25; West Spruce St. Ch., Inf. Class, for orphan boy, India, $40, 65 00

PHILADELPHIA CENTRAL.—Arch St. Aux., for zenana visitor, India, $76; 1st Ch., N. L., Little Gleaners, for sch'p, Kolapoor, $35 *gold* ($35 26); Cohocksink Ch., mite box of Bertio Slaymaker, deceased, $14 52, . 125 78

PITTSBURGH AND ALLEGHENY COM.—Pino Run Aux., $13; Bakerstown, Rev. W. G. Stewart, for L. M., $20; Wilkinsburg, Heart and Hand Workers, for sch., Ningpo, $20 25; Pittsburgh, Central Ch., for Miss'y, Futtehgurh, $60, Miss Jennie Moorhead, for orphan, Futtehgurh, $30 ($90); Westminster Aux., $25; Shadyside Aux., for Miss'y, Futtehgurh, $125, Band, for 2 L. M.'s, $50 ($175); Allegheny, 2d Aux., for Rev. D. J. Stewart's work, San Luis Potosi, $20; Raccoon Aux., for work, Petchaburi, $37, . $400 25

REDSTONE. — Connellsville Aux., $10 75; Little Redstone Aux., $29, . . 39 75

ROCHESTER. — Geneseo, Central Ch. Aux., for sch., Mexico, ... 50 00

SHENANGO. — Neshannock Aux., for outfit of Miss'y, Siam, ... 42 15

SYRACUSE.—Oswego, 1st Ch. Aux., for 2 orphans, Sidon, 50 00

UTICA.—Rome, Seed Sowers, for Siam, $1 58, for Africa, $1 70, ... 3 28

ZANESVILLE.—Jefferson Aux., for fam. suf., China, $5; Zanesville, 2d, for Miss'y, Chenanfoo, $66, . . . 71 00

MISCELLANEOUS. — Burlington, Iowa, Mrs. L. H. Bascom, for Benita Mission, $5 60; Cranford, N. J., C., $1; Elm Grove, W. Va., Miss J. M. Atkinson and brother, for fam. suf., China, $10; Philadelphia, E. L. A., 50 cts.; S., $2; K., $10; T., $1; W., 50 cts.; M. H. P., $1, "necktie money" ($15); Miss Annie Waln, "in response to circular," $50; Pittsburgh, Maddie H. Brown, 40 cents; Tioga, Pa., Mrs. Martha Baldwin, sch'p, Tokio, $20; Woodstock, Conn., A friend, for Mexico, $3; Salo of Leaflets, Reports, &c., $6 57, . . 111 57

Total for June, . . . $2756 00

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

July 1, 1878.

W. P. B. M.

Northwestern Department.

BRAZIL.

Miss Da Gama.

Sao Joao do Rio Claro, Province of Sao Paulo, April 25, 1878.

Your letter was dated January 21st and I received it here on the 30th of March; by the envelope I saw that it was recovered from the wreck of the steamer Metropolis. I was very glad to receive it; when I opened the envelope it was full of sand, but I appreciated it the more for the peril through which it had come. . . . We live in Sao Cruz, the highest, healthiest, and the best place in this city—in the suburbs. The church and day school hall is in the centre of the city, five blocks from where we live. This is a missionary school and is composed of poor children; there are very few that are able to pay anything. The children of the boarding-school attend regularly with those of the day school. I shall speak first of the day school. It is at Rua de St. John; commences at 9.30 A. M.; it opens with religious exercises, reading the Scriptures, singing, and prayer; various branches are taught—first, in Portuguese, reading, writing, ciphering, catechism, multiplication table, grammar, geography, and drawing; then English and French are taught. At 2 P. M. it closes with singing and prayer. No books are allowed but ours, and every child is especially required to study our catechism and recite it. The regular attendance is sixty pupils daily. Almost every child has a Testament. Since Miss Kuhl went to Sao Paulo we have been refusing children, because we could not teach any more, and we did not have the means to hire another teacher. Most of these children are so poor that we have to furnish them with books, paper, pencils, pens, &c. This is the *day* school where the children meet together to learn. Now the boarding-school.

The house where they stay, eat, sleep and study is in the same yard, back of where we live. The building belongs to my father;

he offered it to the Board free for two years; the time expires January, 1879. The rent from January on will be four pounds sterling per month—it may vary as the exchange does. We have a native teacher named Victoria, who lives in the building and helps us in teaching. The distance of this house from our kitchen is twenty-five feet, so that we can see and hear everything going on. This school has twenty-five pupils, thirteen boys and twelve girls; the reason that we have boys and girls is that to come such a distance and among strangers, they have to send brother and sister. Most of them are children of believers. It is calculated that all the children will remain three years in the school from the time they arrive. They are to learn to read, write, and cipher, and the first rudiments of Portuguese grammar, but principally the Bible and way of salvation. The girls are to learn everything towards making them good housekeepers for the country. Every day they get up at six, wash, comb their hair, make the beds, sweep their rooms and the dining-hall. They take coffee at half past six; then they begin to sew, and one of them helps the servant that morning to learn the work. At 7.40 they breakfast, afterwards dress themselves to go to school. Some of them gather up the dishes, wash and put them in their places. At 8.40 they worship all together; at 9 they start to school at St. John street; at 2.15 they arrive and take their dinner; at 3 the boys and girls are called in to study. From 4 until 5 the girls sew. From 5 to 6 recess for all; at 6 all are called in to study an hour. Then they rest again till 7.20, when they are called in to supper.

From 7.40 to 8 worship, and at 9 all go to bed. This routine is followed every day of the year except Sunday, and in the long days they rise earlier.

The boys attend to their rooms, saw and split wood, put water in the kitchen, and pound the rice. The age for entering the school is from six to twelve. If among them we find good talented boys or girls who may do for teachers, Bible-readers, or preachers, they continue on, and after they know certain branches here, they go to Sao Paulo to prosecute their studies. This is understood by the parents when they bring them here. The children after their

arrival are entirely under our control, the parents have nothing to say: that, too, is understood. The mission limited our number to twenty-five, and the cost per month for everything, for each pupil, is I think five dollars in gold. These children go barefooted, dress very plainly, and eat about the same food they eat at home. You can easily see at this cost that there must be close economy. The principal object in this boarding-school is to spread the knowledge of the Scriptures all over the interior of this country, and this seems to be one of the best means to do it. It is very hard to find anybody who can read, and it would be impossible to start schools everywhere, so this school is to supply the great want. These children, after being here three years, go back with our habits, teach them to their parents and neighbors, and read the Word of God to them. They will be lights in the interior of Brazil. Yet this is a very hard task, there is no rest at all for us, no vacation, no holidays. They live too far to go home, and then if they were allowed to go they would lose too much time and be too expensive. So after once getting here they go home only at the end of the three years. Next time I will tell you about our work, our trials, our experiences, and the necessities of this great field. Pray for us, for our boarding-school, and for our work in general in this field of labor.

JAPAN.

Mrs. T. C. Winn.

Yokohama, March 14, 1878.

We reached Japan December 26th, so we have been here long enough to feel quite settled in our new home. At first, we felt very strangely in this foreign land, where everything was so new, but we have become accustomed to the new sights and experiences much more readily than I had supposed we could, so that our home is not only pleasant, but very home-like, too. We have even gotten used to the earthquakes, which, of late, have been quite frequent and severe. I find that they are not nearly so dreadful as I had imagined them to be. . . . I suppose, on account of the earthquakes, the houses are nearly all finished by simply papering the rough boards, the ceilings being papered also, but when a white paper is used they look very well. The paper is put on in little squares,

instead of long strips, and little boys are generally employed in this work. They are very expeditious, and look as if they were at play while doing it. The Japanese, as a rule, are too polite to make first-rate teachers. They will seldom correct any mistakes, which is a great fault, when the new beginner is so liable to make serious blunders in the pronunciation.

I think those at home cannot fully realize how great a trial it is to the new missionaries to be unable to make the people understand them, though they burn with a desire to tell them the truth. We bought some copies of the translation of Matthew for our servants some time since, and though they can read but little, they seem very much interested, and every spare minute, they have their books out, trying together to make out the meaning. If I could only explain and help them read it! I can't tell you how hard it is to be so helpless, but we must learn to wait. . . . I am teaching two young men to read English, and soon will read the Bible with them. Housekeeping, I must tell you, takes much time and thought in this country, where all is new. To be sure, servants are abundant, but when one can speak as little as I have yet acquired, everything has to be done first to show how you want it done, and often the lesson has to be repeated more than once. The Japanese naturally seem to do everything exactly opposite from the way we do, and it is hard to teach them otherwise. They always dust before they sweep, and sweep before they make the bed. In sewing they hold their work another way from ours, and instead of drawing the needle towards them, they draw it out from the other side of their work and away from them; when they saw wood, they pull the saw towards them, instead of our way. I might mention many differences, but it would take too much time. Even their language is in position just the reverse of ours, and, in translating, we begin at the end of a sentence. You see, I have tried to comply with your request, and give particulars, but I can only begin with them for lack of time.

INDIA.

Mrs. Dr. Warren.

Morar Gwalior, March 15, 1878.

You wish to hear all about mission work. I tried to keep the light from going out at this station last year, and this year we have a native pastor added to the three catechists. We have besides our colporteur, and Miss Walsh is with me. This is our whole force, save Caroline, who has the little girls' school. We are all busy. I have never been very eager to tell about all our move-

ments; I think it is an exception when a missionary, either man or woman, does not exert himself or herself to the very utmost in trying to do good, and we cannot know ourselves what we accomplish till we stand safe on the other side, and Jesus tells us. Just now the times are so straitened that I feel sad and sorry from morning till night. The outlook is simply terrible. In the best of times the masses barely exist, and now, instead of having had *two* good crops, there is only the *half of one*. This means for thousands starvation and death. Last Sabbath I distributed fourteen dollars that had been given to me to more than five hundred poor people. This took more than three hours. The blind, lame, leprous, emaciated, those of divers diseases, made up the number. There were five of them with small-pox; and *all* were *hungry*. The only comfort I have in it is that the Saviour permits me to do this little for Him. I think this is the choicest mission station of all. It is in a native state, and Dr. Warren thought that, as a mission station, everything favored its growth. Sometimes we can hardly wait for things to grow; but one of the most beautiful of the Saviour's illustrations is that of the sower. He knows we cannot all be reapers at the start. . . . Mrs. Lemmon and her husband have gone to another station. Wherever they are they do good. I miss them; but it is only a change of place with them. They are *living* Christians.

Home Work.

WHAT CAN I DO?

The question is frequently asked, "What can I do for missions?" I have so little time, so little money, so little influence, that it seems impossible for me to do anything for the cause of Christ.

"And God opened her eyes and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink." "God heard the voice of the lad;" but opened the eyes of the mother in order to save his life. Has the Lord not heard the cry of those wretched, degraded heathen women who have nothing in this life to make them happy, and no hope for the life to come? Surely He will send them help. All the time the woman was in such anguish of heart, not knowing what to do, and feeling that

the lad must perish, the well was there near by her side, but she did not see it until God opened—or directed—her eyes, then it was an easy thing to make haste and fill her bottle. So with us; often there is a well of means near by if we only knew it, but our eyes must be opened by God or we shall fail to see the opportunity, and thereby lose the joy of doing what we could. Hagar did not sit down indifferently and say "I can do nothing," but she lifted up her voice and wept, and the Lord gave her the desire of her heart. And if we go to God with such a burden of sorrow upon our hearts in behalf of those who are perishing for the water of life, and earnestly beseech Him to show us what to do, surely He will not fail to open our eyes to hitherto unthought of ways for accomplishing good. And if we hasten to improve the opportunities that do present themselves, no matter how unimportant they may seem to be, they will increase both in number and importance. It may be that our work will only be to pray, but "the effectual fervent prayer of the righteous availeth much." Perhaps, to give two mites, but "Of a truth I say unto you that this poor widow hath cast in more than they all." And it may be to give up a daughter, and bid her go to distant lands with the messages of the gospel, or the voice of the Lord may speak to our own heart and say, "Go ye and teach." Oh, then, whatever our eyes are opened to see, let us rise and perform.

An earnest desire for God to direct, and a spirit *willing* to do *any* thing, will not leave us idlers in the vineyard of the Lord.

A. J. W.

CONCERT EXERCISES.

THERE is an urgent call for concert exercises for mission bands and Sabbath-schools. The great Head of the Church demands the service of His ready writers in this behalf. Will they not respond at once and send their finished work to 48 McCormick Block?

QUERY.

"How can we reach the children in large churches and interest them in missionary work where the parents are not interested?"

Of all difficulties this is the greatest, and I may well answer in

Bible language, "This kind goeth not out but by prayer and fasting." The Lord Jesus, when on earth, did heal the children of prayerful, persistent parents, but what is to become of the little ones for whom the parents care not a cent whether they are healed or not; who give for their children's souls' hunger *stones* instead of *bread?* It is a hard case, but let us not be discouraged. It is not too hard for the Mighty to save. Let us work to interest the children of indifferent and worldly parents, drawing our strength from Him, and He will give us souls for our hire.

S. J. R.

It is earnestly desired that all money designed for the Woman's Board of Foreign Missions be sent to the treasurers of the Presbyterial societies, instead of the Treasurer of the Woman's Board, thereby saving the latter much unnecessary work.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

O Lord! wherefore this message strange to me,
To me, engrossed with home and sacred ties?
Is it that I may weep away these eyes,
Or burn my soul with its intensity?

Hast *Thou* not sent these darling duties me?
Am I not serving Thee aright, just here,
Where Thou hast said, "Abide"? Are not these near
Sweet tasks dropped unto me straight down from Thee?

While kneeling, praying thus over the words,
"Go ye and teach all nations," came this thought;
And surely 'twas the answer which I sought,
So glowed my heart. As song of early birds

Might thrill a wintry soul, mine thrilled with praise,
For nestling in my heart these words were found,
"*Thou* canst, indeed, tell all the wide world 'round
My great, glad tidings, knowledge of my ways,

"*By bearing on thy heart* this world of sin,
By pleading for it with an earnest faith;
Acting upon that word of power, '*He saith*,'
Shalt thou make haste to bring my kingdom in." L. L. N.

Rochester, Minn.

NEW AUXILIARIES.

Chariton, Iowa, "King's Daughters."
Cherokee, Iowa.
Ipava, Ill.
Petersburg, Ill., S. S. Miss. Band.
Pontiac, Mich., S. S. Miss. Band.
White Pigeon, Mich.

NEW LIFE MEMBERS.

Miss Minnie Breed,
F. E. C. Comerford,
Mrs. F. E. C. Comerford,
Mrs. George Robinson,
Mrs. Charles Thompson.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to June 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Bellefontaine, $10; Crestline, $6; Galion, $7; Upper Sandusky, $13; Forest, a Thank Offering, $5, . . . $41 00

BLOOMINGTON. — Ridgeville, Mrs. A. L. Gould, sup. B. reader, Tokio, . . . 25 00

CHICAGO.—Chicago, J. H. Nolan, sup. Mt. sch., Porsia, $20; Lako Forest, Amy and Lillie Ward (25 cts. each), 50 cts., ... 20 50

DETROIT.—Detroit, Mrs. Hoffman, sup. Hoffman sch., Futtogurh, *gold*, $40; Richardson Miss. Bd., pupil, Bangkok, *gold*, $30 45; South Lyon, $11; Ypsilanti, W. M. S., $61; Rice Miss. Bd., Mrs. Hull for sch. or zenana work, $28 13, . 170 58

DUBUQUE.—Independence, S. S. for Burnt Brick Sem., . 12 00

INDIANAPOLIS.—Indianapolis, 5th Ch., $16 20; Memorial Ch., $4 10; Bloomington, Y. Ladies' Cir., $5; Hopewell Ch., W. M. S., $12; Little Workers, $8 50; Acton, $7; Southport, $10, . 62 80

IOWA.—Mediapolis, sch. at Futtehgurh, . . . 20 00

LOGANSPORT. — Goodland, $12 36; La Porte, W. M. S., sal. Mrs. Warren, $22, sal. Mrs. Wheeler, $22, Y. Ladies' Soc., sal. Mrs. Warren, $15 78, sal. Mrs. Wheeler, $15 78 ($75 56); Logansport, Broadway Ch., two pupils, Miss Crouch, Canton, $10 10; Rolling Prairie, $10; Valparaiso, sal. Mrs. Warren, $25, Bible woman, Gwalior, $7 50 ($32 50), . $140 52

MATTOON. — Paris, Burnt Brick Sem., . . . 16 00

MAUMEE.—Toledo, 1st Ch., Y. Ladies' Bd., sch'p, Bangkok, 25 00

PEORIA.—Galesburg, Robbio L., Burnt Brick Sem., 10 cts.; Peoria, Willie, May and McCulloch G. (each gold dollar), $3, . . 3 10

ROCK RIVER.—Dixon, . . 10 00

SPRINGFIELD.—Williamsville, sal. Mrs. Corbett, . . 15 00

VINCENNES.—Terre Haute, 1st Ch., sal. Mrs. Warren, $12 50; Howesville & Fairview, $7; Birthday gift Mrs. Sterrett's five children, $2 50, . . . 22 00

ZANESVILLE. — Granville, S. S., $8 50; Little Workers, $1 50, both sch'p, Shanghai, 10 00

MISCELLANEOUS. — Montreal, Canada, Miss. S. S. of American Ch., sch'p, Tokio, *gold*, $20; Little Children, by Mrs. R., for Burnt Brick Sem., $1; Societies for pub. Report, $12; "Interior," Ft. Wayne, Ind., $1; Princeton, Ill., $1; Fort Buford, Dakota Ter., Mrs. George Robinson, by U. S. Post Chaplain, $25, . . . 60 00

Total for June, . . .	653 50
Previously acknowledged, .	1024 42
Total, ...	1677 92

CHICAGO, ILL., *June* 20, 1878.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.